Index to books on Babism
bought by Teheran Station
from Dr. Saeed Khan

—

Now in the Library
of Princeton University.

کتاب شمارهٔ ۲۲۱ ـ تاریخ جدید که پرفسور براون ترجمه کرده است
در صفحهٔ آخر میرزا مصطفی سه دهی بخواهرزن شرحی نوشته این مرد در
هفتاد و یکسال بیشتر واسطهٔ مدتها نیکه ببابیه میزدند و گرانی مختلف
سال خود را بناه بد کنر بروس مرحوم برده بود وبا میرزا شهاب مصروف
که بعضا در کرمانشاهان مشغول صوفیه شد و پیشوای عارفان گشت با
چند نفر دیگر از دکتر بروس غسل تعمید گرفتند ولی چنانکه افتاد و دانیم
در باطن بابی وطنا هر مسیحی بود لیک آدم خوبی بود نوشت کار صحیح
القول و کاتب معروف بابیه اند چندین کتب بابیه را استنساخ کرد
خلوصی در بابیت بهمی بود که چون باب گفته است هر چیز خوب دارد
بنفقهٔ بیان وحروف حی بینکن کند او دختر خوبی داشت دختر را برد به
تبریز بینکن یکی از پسرهای صبح ازل کرد وچند سال خودش مبا ورشد
این جوان بد کار بود بقول میرزا مصطفی بقدر سوزنی ذلحته داشت
میگفت یکروز در دکان دلمادم نشسته بودم یکی از فراش آمد آقا بیا
خوشی بادلمادم گذاشت من لوطی نم تلخ شد گفتم عجب تو چقدر بد معلمی
گفت کی گفت شما بیائید اینجا مگر میرزا یحیی فرستاده بودم بشما سرت
گفتم من آمدم فاطمهٔ زهرا را به بینم خورشید زینب را به بینم مظهر
حسنین ولیلا مها را به بینم من چه میدانستم در این خانواده فساد باین
زیادتی است گفت خدا پدرت را بیامرزد باز نها که ایرانی و متعدنیم
آنها که عرب وحشی بیابانی بودند دیگر به بین آنها چه بودند
بعضا دلمادمن مرد دختره را بر گرداند بایران ودرشاه عبدالعظیم
شوهر رفته والان حی وحاضر است ومن مکرر اورا معالجه کرده ام
ربطی نوآشنائی دارم معلوم بود راستی ودرستی میرزا مصطفی که

سابق اسمش میرزا اسمعیل بود بواسطهٔ تاثیر معاشرت دکتر بروس
وطن عوض کرده است چونکه مروف اسم دکتر بروس می آمد این رفتار
تغییر پیدا میکرد و وقتی که منقلب میشد میگفت سفائی که من در آن مرد
دفن دیدم مگر فرانسیا دیده نشده باشد مهر بانیشان به پنجها وقتی
بخلم و نوازششان اسباب حیرت بود پرسیدم یکی از آن سفاها برای من
نگر گفت دکتر بروس مرد مذهبی بود و خیلی از علما و فضلا با او ملاقات
و صحبت میکردند یکروزی ملائی آمده بود دید دختر بزرگ کاوی با اطفال دیگر
رفت دکتر بروس دید ساعتش از روی میز رفته است کسی دیگر هم با اطفال
نیامده بود جز ملا بعد از رفتن ملا دکتر بروس به تومان به آقازاده
گفت همراه مرد بروس ملا بگو آن ساعت را از جیبش بدهد تومان فوراً بدوید خود
چون با دکتر ما در میان است خواهش دارم ده تومان را تسویل بفرمائید
و ساعت را برگردانید ملا با کمال وقاحت ساعت را از جیب عمامه از سر آورده
بسرداد و پول را گرفت و رفت گفت این یک نمونه است از اخلاق و اطوار آن مرد
خدا گفتم آقا میرزا اسمعیل شما بقیهٔ از سفات اهل خانهٔ اول برای من صریحت
کردید ورنه دیده بودید که سفات اهل خانهٔ بها هم چگونه بود و بعد
از مرگ پدر هم فکونه جلوی سر همدیگر زدند و یکدیگر را لعن کردند
درحالتیکه هنوز هم صبح ازل زنده بود و هم بها و بعلاوه چیزیکه بعد
از مرگ او فرزندان مسیحیت آنهمی مثل دکتر بروس و فرزندان بروس میدهد
و صدها نفر مثل او . اینها درحالتیکه حی و زنده اند نفوذی
در خانواده خودشان حتی نداشتند گفت چرا دختر میرزی من به خیلی
جاها گفته ام مسیحیت را فعالتا کنید چگونه یک کرد وحشی را آورده
و دکتر معین کرده که ایرمه میرزا فعالتا حفظ سایر فرزندان ما کند

ومیکند این آدم بواسطهٔ با بیت یکدفعه هم مرا نطلبید اسمعیلخان او را
خواستند بکنند ظل السلطان برای اینکه از دست مردم خلاص کند یک
گوشش را برید ورها کرد هشتاد و چند سال عمر کرد یک کتابی بر ابطال
بهاء درجواب زین المقربین که مبلغش بود درما بین و مدبهائی شده بود
حواب خوبی باو
مرحوم بود وکتاب بهاء شد مصطفی را د عوت ببهائی ثبت کرد تو نوشته
وکتاب دیگر هم در اثبات با بیت نوشته است درمرض موتش سه دفعه بالا
عیادتش رفتم چون خیلی گرسنه بود با اسباب استقصی ما او حرف زدم
گفتم آمده ام عیادت شما که بعد دیگر وداع گوئیم تو سنت چند بین ما له
بود ه ایم میخواهم نصیحتی فرمایشی داشته باشید بگوئید گفت من خودرا
لایق نصیحت شما نمیدانم گفتم بس بمن یاد بده که مروج بگویم ودعا گو
کنم بسرهم میرزا نورالله خان حضور داشت گفت این چه فرمایشی است
گفتم آخر نه پیشوای تو باب در وقت مردن بیروانش را گفت منجمله سید
حسین عزیز که انکار کنید ومرا لعنت کنید تا خلاص بشوید حکم ومصلحت

این است خیلی میرزا مصطفی سرخ شد گفت تورا بحق حق لایتم لکن دو
روز دیگر باز رفتم بعیادتش چشما نرفمیدید لیکن حواسش خوب بجا بود
وما اسباب گوشش هرچه میگفتیم با حوالی سمیع وفهیم مطالب جواب میداد
گفت به پسر آن کتاب را بیاور بسوزانم مدتها تکرار کرد
نورالله
از سرش پریدیم چه کتابی میخواهد بسوزاند گفت هیچ هذیان میگوید لیک
هذیان نمیگفت در زمان بین این دو ملاقات چه اتفاقی برای این
پیره مرد خوب رخ داده بود نمیدانم لیک این مسئله دلیل واسباب
امید واری است شاید خدا با لاخره جواب دعاهای دختر بود روحانیت

۷ New Nuclear (Bulgaria)
۲۷۷۷۷۱۱

را داده باشد این تاریخ را میرزا ابوالفضل گلپایگانی بکمک مولفین
میرزا حسین همدانی دست یکی کردند با قدری انتخابات بمیل خود شان از
کتاب نقطة الکاف میرزا نبیل ترتیب دادند هرکس بدان بخواند وتا نقطه
الکاف مقابله کند خواهد دید که چطور بمیل خودشان مسائل را جرح وتعدیله
کرده اند تا مناسبات با پیدا آوردن بهاء وبوطا نیدن بعضی از میرزات باب
داشته باشد پروفسور براون حق دارد که میگوید هرچه در تاریخ می انجم
تاریخ بابیه وبها نیه تاریکتر میشود بهمان طور که عباس افندی در
کتاب مفاوضات مفاوضات نوشته است وتازگی هم در آمریکا یک کتاب بطوری باسم
تاریخ نبیل زرندی شوقی افندی چاپ کرده است وقدری شاخ وبرگ و
دلایل غیر موجه دراو جمع کرده که اسباب حیرت است وازکجا تاریخ نبیل
زرندی باشد من عقیده ام این است مجموعه را باسم او نوشته اند خود او
اسطوری ندارد وانطای من یظهری داشته بعدازآنکه بها نیها بابی ها را در
عکا کشته وبعد ما نرا پنهان کردند وبتوسط تلگرافیه کشف شد نبیل کدبد
خلق است وقسمتی خودرا بودند جاروب ساختند ورفت الساق بها را با آن
جاروب کرد وخلق مرخودرا فنا داد وتا بحال مانده بود معلوم ماند
بعدازوجود مردن بها عباس اندیشید که مبادا بار نبیل زرنده کند
ومدتها برپا کند داد اورا کشتند وبدنش را توی دریا انداختند وازقول
او کاغذی نوشتند که من بعدازمحبوب علامات نیاورده وخودم را کشتم ولی؟
این محققاً بامر عباس کشته شد همانطور که یحیی نامرا درجده دا کشتند
درتر کتاب انگلیس هم میگوید نبیل خود مرا کشت.

شماره کتاب نقطه الکاف میرزا جانی کاشی که در کاشان دوشنبه
میزمان باب شد و این نسخه در سالی نوشته شده که خود حاجی میرزا
جانی را در آن سال در تهران کشتند و یکسال از نسخه که در لندن پاریس
است کهنه تر است نسخه که پروفسور براون بجناب رسانیده است
از روی نسخه پاریس است آقای آیتی آواره و آقای نیکو با نسخه
پروفسور براون مطابق کردند تماماً موافق یافتند شاید در دنیا
نسخه خطی منحصر به این دو نسخه باشد اول این بعد نسخه پاریس
باین واسطه این نسخه خیلی معتبر است و من با زحمات زیاد بدست
آوردم بر فسور براون حق دارد که این نسخه خطی را که از حاجی میرزا
جانی است و بیش از اختلاف با بیه و بهائی نوشته شده و بیش از فرقه ظن
اعظم و ظن اکبر دست بطاول زمان صدمه به این نسخه های خطی
توان بها نزده : بجناب رسانید

شمارهٔ ٢١٤ نسخه ایست بسیار عمده ونفیس ازاکتابخانهٔ فهرست
دراو مندرج است این فهرستی است که سید محمد علی محدباب
چیزهائی نوشته است خودمدعی است اینها را در بافرده ماه
نوشته فهرست رساله ها وکتابها نیز است که بنگارند درآن یافرده
ماه نوشته اند ومسائل ریاضی هم دراین کتاب میباشد که ازباب
سئوال کردند ولو جوابها نوشته است وکاغذهائیکه بمدرسهٔ امین
ودیگران وشلیه های چندی با آداب الزیاره ودعاء ایام وسورهٔ
الحمد وصیغهٔ عقد لیه وصیغهٔ بین المزبجهٔ این وصیغهٔ بین الحرمین
خیلی دربیان بابیه اهمیت دارد حتی بیع بها تیها زیرا وقتی باب
به حج رفت این اول خطا پیش می باشد که درین مکه ومدینه نوشته
بعد دعای مابها نمی نکی دارد وبعضی نوشتجات دیگر ملحقه نسخه
ایست بسیار نفیس بها نسخه اوتا نسخه قدیمی است کتاب
بنج شان هم دراین نسخه است این کتاب در اروپا بابیه امتناع
شده است.

شمارهٔ ۲۵۸ : دلیل این کتاب از حاجی میرزا مهدی اصفهانی است مردی بود نظام الدوله خبر در قبور داماد ازل شد همان‌ـ
اوقاتیکه میرزا آقا خان کرمانی هم در آنجا داماد ایل شد زن‌ـ
حاجی میرزا مهدی میرزا تبعض مرد این هم آواره شد برشت به ایران
میرزا آقا خان کرمانی هم چون مرتبهٔ قتل ناصرالدین شاه د خالتی
داشت اورانهم با هونفر دیگر ازرشت از دولت ایران ازدولت عثمانی
خواست ودر تبریز با مر ولیعهد که محمد علی میرزا بود ومعشاه شد
کشتند حاجی میرزا مهدی در اینجا با من دوست شد ازیکی دوتا خویش
سف اورا خلاص کردم این کتاب را بطرز سئوال وجواب با بها ومها تیها
نوشته از[illegible] نقطهٔ نظر ما بیت وازلیها باید اول کتاب با ادلهٔ
دندان شکن باشد تا بل بدانند خواندن است بهتر ازاین کتاب بدورد بد
بنا تیه از طرف بابیه من ندیدم مؤلف دراین اواخر در اصفهان
مرد واین یادگار نفیس را من ازلو دارم .

شمارهٔ ۲۵۰ بعینه مثل نسخهٔ ۲۲۱ است تاریخ جدید است

شماره ۲۴۵ گلزار تألیف ملا محمد جعفر قراقی است که یک کتاب هم
بنام بهاء نوشته است مرد ملای فاضلی بوده دو دفعه قبیله ش
کردند یک دفعه از قراق یکدفعه ازکاشان بعرستان رفتی ازشوامد شنوایه
سبعه یعنی از علماء هفت گانه بابیه بوده پسرش حاجی شیخ مهدی
شریف که متجاوز ازصد سال عمر کرد چند سال پیش درتهران مرد ودسترنج
عبد الباقی دختر خواهر ازل وبهاء راگرفت حالا هم درتهران است
این ملا محمد جعفررا آخر دوباره ازعرستان به تهران آوردند
درانبار خانه ماند درایام وباء شدید درتهران وفات کرد مردم
درعرش اسمان مسمر لا اقتشما کبود میشود بسرش شهرت داد که اورا
باسم الفار مسموم کردند با بنواسطه باسم شهید معروف کرد اسم شهیدی
برسرزبانها افتاد وصبح ازل هم باسم شهید زیارت نامه برایش نوشت تحفا
در عرستان بدین ازل نامه فرستادند چه که صبح ازل درجیلا پنهان بود
میرزا حسینعلی بهاء که باب ماور نوشته بود ازدرا حمدکی وتوجه نما
که گرفتن مقاصد نشنیدند میرزا حسینعلی ماور کننده بود که خطر برای
تو است باید پنهان باشی لهم برحسب امرها قبول کرد نیابت را
بتها داد واورا وسیله صیانت خود وبابی ها قرار داد لهذا بهاء از
این استفاده بزرگی که کرد وخودرا بواسطه خدام وحشم زیاد
بدست یاری بولهائیکه از ایران رفتند وستان آنجا میرفتند تکیه بجهو
بزرگ وخانقاه وسیع دائر کرد هرکس که بزیارت کاظمین وکربلا از
ایران میرفت چندین فراز باد ستمالهای ابریشمی طلای ابرو مرسته
با استقبال میفرستاد آنها را خواهش نمود به تکیه وخانقاه خود

شهرتی میرزا

میبرد بواسطهٔ قیمهٔ شام وناهار ومنزل شهرتی میرزا با فت درهمین ایام
بود که این حرف ها یعنی ملا محمد جعفر تراقی ما پسرش وارد شدند
فرستاد ازآنها استقبال کردند ومنزل خوبی برلشان قیمه کرد تقسام
وناهار لذیذ بهاء برلشان میبرفت بقدری احترام ازحرف زد کرد
که آقا جان بروجردی را با آن همه یدبیضاء واحترام فرمامور به
میکرد جای وغذا برای حرف زد کند درهمین ایام که کم کم خیالات بنه
من بظهوری درمیرزا حسینعلی مخمر شد وبنای کشتن با بیه درکوچها
درنیاوفتند اینهارا کشتند این حاجی شیخ مهدی پسر حرف زد که نی
الواقع نوساع صد مات وقیمه اورا یک ریاکار زیردستی برورش داده
بقدری ریاکارانه اظهار اخلاص بهاء کرد که بهاء اورا تا سین مخلصین
خود میدانست حتی نامی شبها کشیک خود وفا نوشته اورا به مهدی
میسپرد وسپار امنی پسر مکرر میگفت ازمیرزا مهدی توجه کن واین
ریاکاریها را برای این کرد که پدرش راهلاک کند وخودهم حظ کرد
همین شیخ مهدی بود که مامور شد آمد بتهران تا فتنهٔ عیان بیین وبصیر
نور ونوه از مصباح الکفاء وعروسی که بی عقد از نور حامله شد
اینهارا بیغداد ببرد عجب این که وقتی خبر مارا دادند که بصورت
نور بطور مطبوعه بدون عقد با بوی جارچی بسر شده وبسری ازآنها
بوجود آمده لسن اوکف اسمرا بگذارند روح الله ومجیبسره که
بعد ها مصباح الکفاء شد درکرمان طبابت میکرد درعرض راه باما بد
سوخت شیخ مهدی جفر زحمتها کشید
شیخ مهدی میگفت ازبوی جان زن مکاره وحیالهٔ ندیدم درمکر وحیل

نادره دوران بود واین حرف ج تا آخر برایمان بر باب رتحدید
یعنی ثابت قدم ماند بمنطا این حاج شیخ مهدی سفری [illegible]
بهند وستان کرد مراد رد درآنجا مرشد جماعت کثیری شده بود
مثل ما یر پیشوایان طریقت از بینکتهای مرید های هندی ماحب ده
ده ستگاه عالی شده بود از آنجا هم بصوب رفت ومدتی درماموسا
نزد صبح ازل ماند وچون ابن انشهید بود ازل خیلی باو اسنرام نه
میکرد کتابچه آلی مبالی را که بلوز غرور ودوز علی بن ابیطالب
است ازل بخواهش او برای او نوشت ونسخه الهامی اول را بخط خودش
باو داد من اورا وخانواده اش را مدتها سا نجه میکردم اغلب
با وزیرهما یون وزیر مخصوص ماحب اختیار محضور بود داستانهای
زیادی برای من تعریف میکرد کتابچه سیاحت نامه خودش را که بخط
خودش بود بمن داد خواندم

درة ۱۱۳ کتاب ایقان است این نسخه قبل از تفرقهٔ اغتشاشات
بابیه وبهائیه استکتاب شده لهذا عمده است چون برد نور برآن
میگردید خوب است یک نسخه قبل از اختلاف مدست بیاوریم که بدانیم
میرزا حسینعلی قبل از نفاق داعیه وخیالاتی درسر داشته است یا نه
که آیا المنزول من الباء والهاء در نسخ قدیمه است یا بعدها
الحاق شده ودراین نسخه است.

شماره ۲۰۹ این کتاب بخط سید یوسف مستوفیست د هنو از
نواحی اصفهان است این شخص در کربلا بود ودر اوایل ادعاهای میرزا
حسینعلی خیلی سئوالها ازاو کرد در اغلب سئوالها شیخ سلطان نام
عرب بود وخودرا ظاهرا مؤمن ببهاء میداند یا مینما یاند ولی در
باطن میخواسته سوسایل را بضمد بعدازسئوال اول ازبهاء بها برای
او دوکله قند فرستاد وسئوالات عمده کرده است منجمله میگوید که آقا
که آدمهای شما میگویند بیان نسخ شده میرزا حسینعلی میگوید این
حرفها حرفهای شیطان است خدا بشکند دهان گوینده وافترا زننده
را وبعد ها عباس افندی ازخیالات بد را گفته که خوب اطلاع پیدا
کرد میگوید که کتاب بیان منسوخ شد ومعنی عبارت را به نیکلای
فرانسوی مینویسد چه که نیکلا کتاب بیان را بفرانسه ترجمه میکرد او
میگوید ازترجمه کتاب منسوخ چه فایده لابد یکی ازاینها صحیح نمیگویند
بسر دیگر بها که غصن اکبر باشد کتابی برضد ادعاهای عبدالبهاء
نوشته وصراحة مینما یاند که عباس افندی بیان رامنسوخ میشمارد
یک سئوال دیگرهم از بهاء این است که خودشما وهمه ما برحسب
امر باب اطاعت بصبح ازل میکردیم وحالامی بینیم بنای نسخ ولسنت
است بیکدیگر اگر چنین است رحم الله من اعاد لفظة منه آخر در فرقه
ناجیه جدید وخدام باب الله اعلام عناد پیدا شود چگونه اظهار وخواهد شد
بلین طریقة مستقیم ما بلاورا قب شوند یک نسخه از ایقان هم در جزو
هیکل جلد است با لوح ملوک وتاریخ نوشتن کتاب در هزار ودویست و

نوشتن کتاب در هزار در صد و هشتاد است و بدین واسطه تا بان تدریس و
تفحص است چه که بعد ها خیلی چیز ها در نوشتجات بها و صورت گرفت
یا تعمداً یا بواسطه فراموشکاری مانند این سید یوسف محرر کتاب
آخری هم بها ایضاً زیاد کرد این شخص مبلغ سید شیخ ابوطالب
مبلغی
اشتهارد بود و بکار ان میدان میرزا مطلق مبلغین محرر معروف
بند باکوه در شانزده فرسخی بود خانه ایشان ارزن زیاد دارد.

خراجوی

شماره ۱۲۸ این مجموعه از باب لست دعای غیبت است پاره ئی باب
دارد ومقدر چهار صفحه اشعار عربی دارد ومعلوم میشود باب شعر هم میگفتند
میرزا مصطفر این را در ۱۳۰۶ در [illegible] استکتاب کرده حدس میزنم که این نسخه از روی آن نوشته شده بود نویسنده نشده لهذا این از نسخه های اول
باب است.

شماره ۲۶۷ تاریخ ما نیه است اینهم مثل نقطه الکاف در ۱۲۹۸ نسخه اش نوشته شده بود در کاتالوگ میگویند یک نسخه لزوم یاب شده است خیلی از مطالبش مثل نقطه الکاف است ولی بیچیده ساده و اغفار نقطه الکاف نمیفهمد مولف تلاش وخستگی آورنده دارد اختلاع بعضی را خیلی مختصر مینویسد .

شماره ۲۱۲ در تاریخ ۱۲۷۴ - ۱۲۷۵ استنساخ شده خط بسیار ریز دارای اغلاط
مواد زیاد از قبیل هیاکل و اسرار و ملحمهای اسم اعظم تا بیه میگویند
هیکلها را مشکل مطلب نوشت که دلیل باشد بر اهل مطلب می گویند این
طلسم اسم اعظم است که در قرآن نوشته شده و زیارت نامه ها حذف زیاد
دارد باقمه و ما بواب سید کاظم و شاه عبد العظیم و غیره و خطابی
بعلماء دعاها و صلواتهای مختلفه طولانی که حذف خنگی آورند لیت
دعاها و خطاب بصورت سبب (یعنی خود) و بعد موشنین به بیاورند
امر باطاعت وهمی که وجد یعنی بجبی مسح ازل باشد میکند خطاب به
عظیم همان عظیمی که در قصد قتل ناصر الدین شاه شریک بود وسید
حسین ترشیزی یک خطاب بمیرزا اسد الله دیان و ما و میگوید قد
صعدت بعرفان و یک الی انق لابد که غیره و این دیان خود صعدانی شد
برای این تصعید و تکریم به ما بیان کرده ادعای من ظهور کرده و حکم قتل
قتلان را از غیب کرده بطوریکه ما بین گفتیم یک خطابی بملا رجبعلی
تبریز دارد برادر زن ادعائی خود که اورا بها ئیها در بغداد کشتند
یک لوح خطاب ببها ء دارد در حفظ از آنکه کسی بر خاطرش ننشیند
" تا وقت خود " یک نامه مفصل به بجبی مسح ازل دارد در این نامه مسح
ازل را سره الاقداس خطاب میکند و انا انا میگوید و خدا را شکر
میکند که شرف لشرف و خدائی باو داده بعد از آن خطاب با زل میکند

واورا خدا وهم ربوبیت میگوید ماشاء الله ماشاء الله میگوید
هو انا وانا هو میگوید الله انا وانا الله میسراید انت انا و
انا انت وکاغذی هم بدانیز نوشته این دائرا بعدر تهران کنند
وسلام بها بنام رسانیده از نوشته وامید وار است خداوند دوباره
دیدنی آنها را روزی کند ومیگوید بدانی اگر دوباره بوطن برمیگردی
۱۱ کله قند نوالده برمان والا بعداز الاعلامت رضی است من
۱۰۸ بعدمیگوید جنه پوروزده. تومان حواله شده بعدلوحی است
خطاب به قرة العین ربی انی انا الله شروع میکند ومکرر این رامیگوید
که بخوانند وخسته میشود وبعدمیگوید ان یا اسم الازل الله
ما شهد علی انه لااله الا انا العزیز المحمود قم لنهد لااله الا
انت المهیمن القیوم دراین جا است که میگوید اگر مرایام تو خدا
عزت داده ما نمیفهمیم مناهیج الثمانیه مقصودش آنچه ازبیان ناقص
است درماکرنه بیان را نوشته درچیزی هم فرصت زیادی داشت
چرا خودرا فنوشت درحالی که میتوانست باعنی یا بنجانه رضی شهزار
سلر بنویسد میگویند مردم تربیت نشده بودند وحاضر نبودند برای
این مکالمه جدید وشنیدن (فنای) لوی ماکه دیدیم اغلب اوقات بیان
بطول بجانه که سلری نمی خرند اگر آن هنتا هم ازاین قبیل باشند
بیخود مردم را با انتظار نگذاشتند بعدبا زل مینویسد اگر در زمان

ص۲

تو عزت نرسید صبر کن و یک حرف از بیان تبدیل نکن بعد از این صحیفه
مطول یکی هم کوتاه دارد راجع انی انا الله لا اله الا انا شروع کرده
و بعد عند الامر ینتهی الیوم الوحید (یحیی) بعد وصیت میکند که بقصه
بناء ... عبد العظیم ارض قبر است بواسطه قرب وجود مسعود از برای
دفن خود نزد ما بین گفته بود خودش در بین الحرمین یعنی بین مکه و مدینه
دفن خواهد شد بعد میگوید ان یا اسم الوحید فاحضر ما نزل ...
فی البیان و امر به فانک مرآة ... حق علیم (بعد ما میبینیم
بهاء تمام اینها را زیر پا کرده میگوید از شیطان است) بعد
گفته بملاحسین خراسانی نوشته است بعد مکتوبی بنام ما نزل ...
و میگوید هذا کتاب من الله العلیم الحکیم الا الله العلیم القیوم
بعد دعا و مناجاتی است طولانی و بسیار زیبا و این دعای سه فنجان
چای است (دریاهای دیگر فیلی ارباب گل برجیس تمجید کرده و زیاد
میخورده زنش بمن گفت حتی دروغ هم گفته خیلی نمیخوابید ربا چای میخورد کم
و یا کم خوابیش از چای بوده میگفت شبها با بمناجات میپرداخته
یا بنوشتن مشغول بوده و یا (.....) گویا لاغری و بغض
از این سه کار بوده) بعد صحیفه طولانی خطاب به علیم بعد ما صحایفه
الا ما شاء الله در اینها مسیو دریفوس میخواهد تا خلق یک نور کامل

نشود خدا ظهور دیگررا بپیش نمیکند دریک صحیفه هم شکر میکند که بیان
بوعده نوزده ء براو نازل شده بعد نبوتی است برای تعیین مرگ
میرزا آقاسی با توقیعات زیادی دارد دراینجاها میگوید ازآدم تا
الی حال دوازده هزار دوست وده سال است یکه دعا برای خود
فی السجن دارد یکه صحیفه هم دراین کتاب است که رمزاً بیان ام
رویش نوشته است بیشترش فارسی است وازاین کلمات " الیوم
چون نفار کشوری درین لغوة خود مشاهده نمود منجر گشته بعضی
کشورها تا بظاهر نمود ء " ازاینها معلوم میشود این قسمت ازازل
است زیارا بلعام میخواند بمناجات الحسین بصحیفه طائیه
بمناجات دیگر وصحیفه الواویه دستور مناجات دارد ومنتهی بخرد
ازلا الحسین تمامتی است ودعاهای دیگر بسیار بسیار دارد بعدها
میآید بصحیفه عدلیه عربی وفارسی که چونه بعدازحج نداد رداد
وعجز عالم را کفایت نکرد به آیات عجیبه در مسئلهٔ قیطاس (کپان
که قپان) باشد ومیزان است ومیگوید این شریعت مقدسهٔ اسلام
نسخ نخواهد شد وبعد دیدیم که نسخ کرد وبعد حتی بقول قرة العین
ایام فترتی هم پیش آمد که مرکس عرجه کرد براو حرجی نبود بعد
دلائلی برای حقانیت خودش اقامه میکند وخودرا بعد امام غایب

میداند واین عدلیه پنج باب مفصل دارد بعد دعا های ایام هفته
از شنبه تا جمعه بعد نصیحت طولانی که میگویند محمد بن مسعود -
نصیحت کرده مفصل است و چیز های خوب دارد بعد ها درباره امام
ازکتاب کافی ازامام صادق اخباری درباره ظهور امام نقل میکند
که چطور ازمدینه طاهر خواهد شد" انه ذوکتاب واحکام جدید
وطلب حقه مرتین قم اقام الله اثنا عشر الف رجال من شیعتنا
یا خذون حقه با السیف ولو کره الناس واکثر اعدائه من علماء"
ومیگوید این درطالقان وخراسان واقع میشود چون خیالات کلهٔ مرض
این جوان وملند پروازیها ئیکه درجنون جوانها پیدا میشود اورا
متیقن ساخته بود که خودش همان امام برحق است لهذا امرکرد
که انبا عش ازکربلا وهمه جا بخراسان بروند وبیدقی بر افرازند
وبجنگند غلبه با آنها وخود ش راست بغداد آنچه شد ولو کره الناس

شمارهٔ ۱۱۱ مهم است چه که ۱۲۷۱ شروع شده و در ۱۲۷۶ تمام شده و خیلی غلط از داد عای بها ء است با خط ریز نوشته شده و دارای مواد زیادی است که فهرست علیحده داده شده و منجمله در آن خلعهٔ میرزا آقاسی که خطاب و لقب جناب باحاجی میرزا آقاسی است و مال کار شروع میکند ولعنت میکند بحاجی میرزا آقاسی در کار که نامبرا اذیت کرده ومیگوید با تبر از وطنم درآمدم تا رسیدم بجائیکه از اولاد فتارا ـ (یعنی منوچهر خان معتمد الدوله) بمن مهربانی کرد " زیرا که چرا منوچهر خان با و مهربانی کرد دایی از شهزاده های گرجستان بود آقا محمد خان خواجه ببر گرجستان را خراب کرد شهزاده ها و رعیتها را اسیر کرد و بعضورا خواجه کرد همانطور که کریمخان زند خودش را خواجه کرده بود لذا این منوچهر خان با تمام دشمن اسلام و لذا دشمن تاجاریه بود مرومیله که اسباب تقرب اسلام و ایران میشد او مایل بتقویتش بود جهت توجه مخصوص باب همین بود که یک دشمن برای اسلام و ایران بپروراند فی الواقع لا لعب علی بل لبعض صاریه بود) به حاجی میرزا آقاسی میگوید اگر بسر امپراطور روس بتو وارد میشد اورا حبس نمیکردی اما من که اولاد محمدم با من اینطور رفتار کردی و مرا بزندان دوری تبعید کردی و بدست کسی سپردی که من اورا بقرابانو نمی بذیرفتم و ندایتوم مینویسی خوب بود ندای من بشنوی اینها همه کار بدمیکنند و شراب میخورند

و ترا لعنت میکنند من از مکلرف عرب قرمشی هستم و قرمش اشرف عرمند
و از طرفی از اهل فارسم که محمد درشان اهلبز میگوید لوکان العلم
معلقا لتناوله رجال من فارس اما درباره طایفه تو هم
نوشته شده است اذا رک الترک ولو کان ابوک لی احبوک اکلوک
وای ابدرک تتلوک بیشعور حال پیری تقریبا [illegible] توده سال
دارد و از جوان بیست و هشت ساله (که خودش باشد) میترسی و تبعید شده
میکنی والا پیغمبر نمیدانی پیغمبر گفته اذی مؤمنا فقد اذانی و
من اذانی فقد اذی الله خلاصه با بخیلی با قهر و آب و تاب این مکتوب
را مینویسد و یک مقاله مطول درباره حروف مقطعه قرآن دارد و میخواهد
از این اسرار رموزات تعیین وقت ظهور امام را بکند خطبه های دیگر
دارد جواب سئوال های زیادی داده خطبه طولانی دارد با هیاکل بعده
یک نسخه هم برای ساختن اکسیر داده از جمله علی بن ابیطالب
یک نسخه دستور العملی برای اکسیر ساختن هلاداده اینهم
نخواسته از او عقب بماند لیکن کیمیا گر نشده مرده و رنج بعد زیارت
جامعه مغیره دارد که دارای چند قسمت است مرکب دارد دارای دو قسمت
زیارت نامعا دارد رساله طائیه دارد مناجات بخشش این است
برای سید ابوالحسن دعای شب جمعه دعای بعد از نماز فجر و صبح

وملحوظ بر رسوس وسایر اتمه در سایر اعیاد جواب لیح مسطوره
دلالت زیادی بر اثبات نقطه مقصل است ورزمان فارسی نبوت نامه
که بخواهش محمد نوشت صحیفه محمد صحیفهٔ ملا احمد الاسولت ـ
سید حمید دعای آخر صحیفهٔ محمد لجوینهٔ سلطان الذاکرین ـ
یک خطبهٔ فارسی خطبه های دیگر جوابسائل در خصوص زیارت درایام
خود. جواب آقا محمد علی مذهب تفسیر ها و کتاب شرح صمدیه (باید
بخرمش خود را چند سال درحبس میکنند تا بتواند این کتاب ها را ـ
بخواند)

شماره ۲۲۶ انشاء بقلم دوست من میرزا مصطفی (اسمعیل) در دوغط
روز نهم رمضنه تاریخ چه بسیار راتبها نی است و اغلب راتبیشود تصدیق
کرد که شیخ نوشته اند اما مرد خوبی بود معهذا در مسئله
« عمه جان » مثل بابا که در اصفهان در ایام محمد الدوله رفت
تعصب
تعصبش او را قدری باغراق کوتی کشانیده منافقه لوژیاس میخواهد
بنماید که این زن مکاخونه مجنون از نشد لیکن خود اینزن بمن گفت
که حضرت قهره امر بنکاح من فرمود منهم برحسب امر اعلی سطا و
طاعة نفتم ولی از ترسیدم که از تربیا برهم چونکه میرزا موسی
کلیم برادرم را فرستاده و بخلبه مرا طلاق بدهد بعد ها با پر زن های
از آن ازدواج نمودند روز جمعه را برخوت
نظره تعیین کردند مرا سید محمد اصفهانی بخشید و عیال اوندم
ودر صفحه ۵۵ خیلی تمجید از این زن میکند که درسن هفتاد و پنجها نمی ها
جوان نفس وطلاقت لسان حیرت انگیز است و اینرا معجز امر من باب
میداند ومیگوید السلامة بیان وسکون السکینه ووقار وطمانینه از
رجال هم بالاتر است در اینجا پر اغراق توئی فرموده راست است
زنی بود بسیار باهوش وخندان و بیحیه ودارای فاطمه خوبی لیک پس از
شکایه برد باصفهان که بتهران آمد در منزل همین میرزا مصطفی منزل
داشت ودر اوقاتیکه آقای نور بمرخصی از پدر دختر صباح نه از

آن کلفت مجبوره بعمل آمد در تهران میزیست چند روز هم در بیرجند آقای
نور بود ومیرفتند نمه در منزل آقای نور با حضور میرزا ملاقات کردم و
بدا او صحبت نمودم میرزا اصلا بی یکروزی بملاحظه اینکه میدانست من
با عمه جان انس ومحرمیتی پیدا کرده ام ومکرر درمنزل خود مصطفی
اورا دیدم وازاوسئوالها کردم ومکررم منزل من آمده بود وتا می
هم تبلیغ ازعباس من میکرد ونمیدانست که عباس من عشقی باشد آشنا
بود یک روز که فاطمرا منزل ما خورد همراه شد بمسجد مخرر آقای
آقا محسن مجتهد بین الحرمین تهران که در باغ ازلی بود دخترم
شمارا که آرمد ربه تهران نشان برگشته بود دید بعیال خنده گفت
این برای بالا خوب است صباغ مقصود را خوب نفهمید با وخالی کردم
که زعمه جان بخواهد بگوید موضوعی که میزخوبی دارد باید تقدیم
به نقطه ونرسی کند حال که چیزی نمانده از ما بسوزند داستان دوباست
دخترت را بینگر پسر ان بگنی عیال من خیلی مکدر شد بعدازان به
آقا رود خوزستان نداد ودوام ملامت میکرد که ایران دوران
چه هستند که شما با اینها مدارا نی میکنید بارى ما این نظر بیجا نبود
نبود که میرزا مصطفی بمن شکایت آورد واز ستمعه جان دادوفریاد می
بود که اینقدر مفتنه است وفتنه درمیان دختران من میاندازد ولابد

شدم باو بگویم بابا ازمن چه میخواهی ودراینجا تاکی میمانی که
موجب فتنه درخانوادهٔ من بشوی ولی برمردم بیچاره درآنیه یکروزی
روی قبر تو هم قندیلها خواهندآویخت وشمع ها روشن خواهند کرد و
درایت زیارت نامه ها تالیف کرده خواهند خواند دیگر نمیدانند تو
چگونه زنی هستی شاید دراینجا میرزامصطفی مطمئن بود که باید دین
باب لا اقل درتمام ایران تسلط تامّه پیدا کند ودو هزار سال لهم دوام
داشته باشد با پنجیت البته باب وسایرین وعیال آن آنها محترم
شمرده خواهند شد ومردم بزیارتشان خواهند رفت من قدری بمیرزا
مصطفی تسلی داده گفتم زن پیرها ست تا بحالها و محبت زیاد کردهٔ
لهم لهم کوتاهی نکن صبر داشته باش بزودی خواهد مرد ودرخانم یکشنبهٔ
۱٤ صفر ۱۳۳۵ هجری ۱۰ دسامبر ۱۹۱٦ میلادی این خانم نوشت کرد حسین
(عمه جان) زن باب درمنزل میرزامصطفی بعدازمعالجهٔ چشم وعینک
دادن باو قطیفه ودوقسمت مو یک قسمتش سیاه ویک قسمتش سفید
و سیاه داخل هم بطور پنهانی کمیرزامصطفی ودختر ها من نفهمیدند
بمن داد بعدها بمن گفت شما به من اینهمه محبت کردی خواستم
که یادگاری ازحضرت نقطه وحضرت ثمره داشته باشی اینها موی
مبارک وسر آن دختر تند سفید وسیاه ازحضرت ثمره است وآنچه تمام
سیاه است ازحضرت نقطه است وقطیفه ببدن حضرت نقطه خورده است

شمارهٔ ۲۲۲ مجموعهٔ مفصلی است دلایل زیادی از نوشته های متفرقهٔ

باب جمع کرده است برا ثبات وهابت ولیابت ازن

شماره ۲۲۹ تاریخ بدیع اسامی ایام وماهها وغیره مطالب مهم دارد
منجمله ۱۲ اسم ذکر میکند که در هرجا هریکی ازاسم ها مقصود ازل
است زخدا دین بیان را بنویسد او غنا هر میکند اخفای حق وابطال
باطل بتوسط او میشود در پنج وقت باید نماز شود وهردفعه اذان گفته
شود وصورت اذان راهم میدهد ووضو را برای نماز باید باگلاب یا آب
ممزوج بگلاب وضو کند نماز های شب وروز نوزده رکعت است وصورت
نماز راهم میدهد در تعقیب نماز چه بگوید واثر ازترس یا چیز دیگر
نماز کردن ممکن نباشد دروقت سحر نوزده دفعه فلان دعا را بخواند و
برای رفع حاجت دومزاور چپ و یکدفعه بگوید یا الله المستغاث بغیثه
جمعه درمقابل آفتاب ایستاده وفلان دعا را بگوید وبعد بایدخطاب به
آفتاب است فی الواقع آفتاب پرستیست ومرویست طلال فلان دعا را خطاب
به ظلال بکند مهتاب پرستی زردشتیها است دعا دروقت خوابیدن واز
خواب برخواستن یک آیه هم هرکس شب دروقت خوابیدن خواب خوب می بیند
ویرای قتل دشمن دعا مخصوص وده ستور مخصوص داده شده ودشمن را
هلاک خواهد کرد برای سلام کردن مرد بزن وزن بمرد قانون دارد هرچهار
روز یکمرتبه حمام برود هرهشت روز یا چهارده روز نوره بگذارد ـ
موها بزرا پاک کند هرشب وروز خودرا درآئینه بیند اگرروی خودرا
خوشروید شکر کند واگر بدید استغفار کند هرمومنی درماه نوزده
تن را ضیافت کند اگرچه به جای تنها باشد وشخص مومن خوب روزی مقصد
آیه ازبیان بخواند شب وروز جمعه دویست و دومرتبه برنقطه بیان واولهم
های او صلوات بفرستد وذکر دیگر هست وروزی نوزده دفعه باید بگوید

ودر هروز پنج

ص۲

ودرهرروز پنج مرتبه فلان آیه را باید بخواند اگر عمدًا ترک
کرد باید پنج مثقال الماس درراه خدا انفاق کند کل اهل بیان
باید تامل اختیار کنند مرد باید زیاده ازدوزن نگیرد صیغه از
غیر بیانی دود ختر درپیش روی تو حاضر باشند که خدمت کنند که ممکن
به کنیزی گرفته یا می اهل بیان ازغیر بیان زن نگیرند وبه آنها
زن ندهند پسر که یازده ساله شد دختر ده ساله باید
ازدواج کنند اهل بیان درنوزده سالگی صوم وصلوٰة باید بگیرند
چهل دوسال که رسیدند دیگر روزه نگیرند کیفیت ارث هست ادعیه
ایام هفته است نماز برای غنا وکشف میامات دارد بعداخلاق
روحانیون بفارسی ترجمه شده است بعدتاریخچه کوچکی است بقلم
صبح ازل بعین ازروی آنچه ازل بخواهش برد نمود براوین تاریخ
بابیه را نوشته .

شماره ۳۲۹ زین العابدین نجف آبادی که بزین المقربین ملقب شد
ازظرف بهاء خیلی کتابها وکتاب اقدس بخط خوش خود ش نوشت
این اول بابی بود بعدازآنکه آقاسید یوسف د هنوئی که مبلغ
میرزامصطفی کاتب «اسمعیل» بود میرزا مصطفی را خوب در بابیت
پخته چون خود ش مسافرت کرده گفت بزین العابدین رجوع کند وبه این
جهت حق نربیت برگردن میرزا مصطفی دا شته همه ها ازظرف بهاء ه تما
شده کاغذ ه دعوت نامه بمیرزامصطفی نوشته واورا ه دعوت ببهاء نیت
کرده ومیرزا مصطفی جواب اورا یکی یکی میدهد وهر آخر این کتا
بعنی نکات تاریخی مهم هست واسم اشخاص تاریخی را ذکر کرده ا

شماره ۲۰۸ کتاب تذکرة العارفین از تالیفات ملا محمد جعفر نراقی کاشانی است که پیشتر از حالات او بیان کردیم این کتاب چون مؤلف در بغداد وکربلا بوده اگر چه ازل را ملاقات نکرده ولی با بهاء مکرر مجالس داشت وصحبت میکرده وبهاء مکرر باسم حرف (ج) احترام زیاد میکرده هر چند وقتی از مجلس خارج میشد بمردم میگفت این شیطان است این کتاب را در [redacted] او این ادعاهای بهاء نوشته واد عا کاشف دارد میکند ودلایل زیاد برحقانیت ووسایط ازل می آورد چون مرد ملا بوده است دلایل را خوب اقامه می کند ومی نماید که دعوی صریح حسینی را میرزا حسینعلی درسنهٔ ۸۰ کرده است در ۸۱ ادعای من یظهره کرد ازادرنه ومیدانیم در ۷۱ باسلامبول رفت در اوایل در نوشتها بهاء خیلی ملاحظه ام باین حرف (ج) اشاره میکند حتی او را مظهر الوهیت میخواند ودر لوحی که برای او نگاشته میگوید هذا کتاب من الله العلی المقتدر الکریم الی الله العزیز الممتنع المنیع وبعد حرف (ج) بهبا ئیها می نویسد مردم این مرد در این توقیع بخدائی قرار نداده تو ابی داده است چنانکه شما گوئید بکلام خدای خودتان نمیدهید وهمین خدای شما که بهاء باشد مرا بعد ها سامری میخواند ومردم را مذبذبان گفته خلاصه کتاب بقدر کافی تدریس است همانطور که پیشتر

گفتم این کتاب قابل درس خواندن است منجمله میگوید با بیه بد ویست و
دوفرقه بعدد حروف علی محمد یارب که دویست و دوفرقه باشد منتقم
خواهد شد یکی ازنشکا یتهای حرف (ج) ازمیرزا حسینعلی این است
که میگوید اوامر مسیح برا وامر محمد ترجیح داره وهم میگوید از
روزیکه میرزاحسینعلی بر فدازل برپا شد طرقی زیاد کرد واین را دلیل
حقانیت خودش قرار میدهد وهمیگوید اگر ابنطور ناصرالدین شاه هم گفته
ازآن روزیکه چوب بباب زدم کارم اوج گرفت پس باید ناصرالدین شاه حق
باشد وباب بر باطل ودراین کتاب ثابت میکند قاعده باقا درمقام محاسبه
برای گرفتن حقوق دولتی میرزاموسی را بجای حساب کنید که ببینند
چقدر پول بادرنه برای میرزا حسینعلی فرستاده چون رجوع بدفترست
کردند معلوم شد در مدت چهار سال بیجده هزار لیره بتوسط پست دولتی
فرستاده بوده بغیر ازآنکه بهمراهی اصحاب ومحبوب قافله روانه کرده
بود علاوه بر قلیان های طلا وجواهراتی که ازمحروم حاجی میرزاسماعیل
شهید نصیب میرزا حسینعلی شد ماهی صدتومان که ماهانه ازدولت
میگرفت همه این وجوه ازحقوق الله ازاطراف فعلا نمی آوردند از ــ
نزدیکان نمی پرسید که اینهمه پول ازکجا می آید که خرج میکنند
بعضیها میگویند آنسیر میداند بعضیها عقیده شان این است بقدرت
سحرطبیعی خود لیره را ایجاد میکنند وخرج میکنند وبهمه بلاد عرب و
عجم ومند وسند سفرای بجهت تبلیغ میفرستند .

شماره ۲۲۶ تنبیه الناشمین این کتابی است تماشائی عباس افندی
کاشفی بعمه اش خانم بزرگ که در تهران بود ودر تهران شوهر نکرد
وتا آخر تنها ماند تا مرد نوشته عباس عمه را دعوت ببهاء میکند وعمه زن
سیار باهوش زکی بود پیر واز تاریخ خانواده بخوبی مستحضر جواب
طولانی باثناء امین الحکماء باو مینویسد وعباس افندی وبهاء هر
دو را خوب مشایق میکند نکات تاریخی زیاد هم دارد وتعداد مزدلفه ها را
که مجبور بد رعباس اد عاما کردند می نویسد سیار کتاب مفیدی
است وقسمت آخر کتاب ردی است که میرزا احمد کرمانی بر بهاء عن
وعباس نوشته

شمارهٔ ۲۲۷ تاریخ بابیه است گمان دارم از نیکلا باشد این
نیکلا نژادًا یهودی است مدتها در تهران بوده من فرانسه
نمیدانم ولی خود مرد عالمی است و خیلی از کتب بهائیه و بابیه
خبر دارد و بیان عربی را هم بفرانسه ترجمه کرده که عبد البهاء
* باو نوشته نابوده از ترجمه کردن کتاب منصرف

شمارهٔ ۲۷۰ کتاب نور دارای هفتاد و هفت فصل است سوره و تقلید قرآن
نوشته شده است کتابی است بزرگ و تمام عربی میگویند صبح ازل وقتی
نوزده ساله بود بعضی از این کتاب برای نازل ممهور هدیه بخدمت باب
فرستاد باب اینرا که دید وخواند سجدهٔ شکر درآمد که الحمد لله که
درخت بیان ثمر بخشید وبهمین جهت صبح ازل بحضرت ثمره معروف شد واو
چه چندین هدیه ها برای یحیی فرستاد واورا مرکز خود قرار داد وصی
خود نمود مجلس شیرینی خورانی داشتند تقلا حله جشن تعیین ازل بوساطت
[illegible] بیرون که آمدند میرزا حسینعلی به [illegible] گفت با با این یحیی
مالایق این شئونات نیست آن شخص بدوستانش گفته بود که من مطمئنم بکوفت
میرزا حسینعلی علم بغاوت بلند خواهد کرد چنانچه دیدیم کرد حقیقت امر
این است که میرزا حسینعلی دید که اصحاب بازیچه است وباب مردی است
مسلط باین جهت خود را زیر میدان شد ومازیرا از حریفان خوب برد واز
حضور ما نالله که ازمه با مداما نور ریخته شد وحال آنکه باسم صبح
ازل فرستاده میشد تهیه چید ومبلغین باطراف فرستاد وکارها را ازپیش برد
واهل علم میگویند که این کتاب نور مثل نوشته های باب پر است از
غلطهای صرف نحوی ومکررات

سطر ۵ ۲۶۲ استدلالیه آقا سیدمحمد همان سید محمد یکه در بغداد استانبول ادرنه باصبح ازل بود همان است که ازل زن باب را بعدازآنکه زن خود نرشد باو بخشید وایسید محمد را باچند نفر دیگر ازلی که دولت عثمانی با بیاء به عکا تبعید کرد بیاکیها این سید محمد را باچند نفر دیگر باین مرعکاء کشتند .

غلوة ۲۲۴ کتابی است از تحریر برادر نبیل اصفهانی باب دلایل
بر بطلان میرزا حسینعلی استنوانامهٔ دلیل و براهین بر صحت دعاوی
صبح ازل و دلایل می آورد که باید دین بیان غلبه کند بهتر و بالا
تر از دین اسلام بوسایر ادیان و میگوید تا بیان کامل نشود
تقرب او نرسد حضرت موعود ظاهر نگردد مگر وقتیکه در خشیان
بکمال برسد مثل کلابی که بعد از یرک از ثانیهٔ مرخشکونه و گل
بیرون می آید و ثمر کامل میشود به این جهت حضرت مدعوا باطل
میداند و این آدم را با مر بها در بغداد کشتند و برادرش را هم
همانجا کشتند زیرا باب که شاهد این مسائل بود ، و در بغداد و گلها
کاظمین حضور داشته تصدیق میکند .

NOTES ON BABI MSS.

by

Dr. Saeed Khan

Corrections
for
NOTES ON BABI MANUSCRIPTS BY DR. SA'EED KHAN OF TEHERAN

page 1, line 1 after "written" insert (c. 1939)

" 2 " 3 change "back of your head" to to you

" 2 line 5 from bottom change "kiss" to catch up with

" 4, third paragraph, line 1 after "HISTORY" insert (the New History)

" 9 line 3 from bottom, read in Magusa (Famagusta) with

" 18, line 1 change "Silent" to Detached

" 19, line 1 read Ammeh Jan (Dear Auntie, whose name was Fatima),

" 19, second paragraph, line 4 change "The peace of the Bayan" to Her fluency of speech

" 15, second paragraph, line 8, change "19,210" to 12,210

corrections made in this copy

c. 1939

Translation of Explanatory Notes written by Dr. Sa'eed Khan about the Old Babi Manuscripts which he gave to William M. Miller, and which are now in the Library of Princeton University. The numbers of the Manuscripts as given by Dr. Sa'eed have been retained. The pages in the Persian typed Notes have been indicated thus in this translation = (PAGE 1).

(PAGE 1) MANUSCRIPT #221 = THE NEW HISTORY

(1) This is the same HISTORY which Prof. Edward Browne translated (The New History of the Bab, by E.G. Browne, Cambridge, 1893). On the last page is a statement which Mirza Mostafa Sehdehi wrote at my request. Seventy one years ago (about 1870 A.D.), as a result of the persecutions which the Babis were enduring, and the famine of that year, Mirza Mostafa sought refuge with Dr. Bruce (Rev. Robert Bruce of the C.M.S., who settled in Isfahan in 1869), and along with the famous Mirza Sohrab and several others was baptized by Dr. Bruce - but really we knew that he was at heart a Babi, and only outwardly a Christian. (Mirza Sohrab later in Kermanshah became a follower of the Sufis, and a leader of the mystics). However, Mirza Mostafa was a good man, honest and truthful, and became the well-known scribe of the Babis, and copied many of their books.

The Bab had said that everyone who had something fine should present it as a gift to the Point of the Bayan (the Bab) and to the Letters of the Living (18 people associated with the Bab in the Manifestation). Mirza Mostafa's devotion to the Babi Cause was so great that he took his nice daughter to Cyprus and gave her to one of the sons of Sobh-i-Azal, and he remained there for several years. The young man was immoral, and according to Mirza Mostafa he had thirty prostitutes as his companions. Said Mirza Mostafa, "One day when I was seated in the shop of my son-in-law one of these prostitutes came in and began to joke

with him. I became angry, and said, 'Shame on you! What a wicked person you are!' She replied, 'Who told you to come here? Did I send a red apple ~~back of your head~~ to you?' I said to her, 'I came to see Fatemeh Zahra, Her Excellency Zaynab, the Pure Hasans, and the Imams. How did I know that in this family there is all this corruption?' She replied, 'May God forgive your father! Still we are Iranians and civilized, but the barbarian Arabs of the desert, see what they were!'"

When Mirza Mostafa's son-in-law died, he brought his daughter back to Iran, and she married in Shah Abdul Azim (near Teheran), and and is now alive living here. I have frequeatly treated her medically, and know her situation.

(PAGE 2)

It was truly evident that Mirza Mostafa, who was previously called Mirza Ismael, was greatly influenced by his association with Dr. and Mrs. Bruce. Whenever the name of Dr. Bruce was mentioned to him, his color would change and he would become disturbed, and would say, "What qualities (character) I saw in that noble man! Were such qualities ever seen in the prophets? His kindness to orphans and the poor, his gentleness and humility, were amazing." I said to him, "Tell me of one of those qualities". He replied, "Dr. Bruce was a man of experience, and many of the doctors of Islam and the scholars used to meet him and converse with him. One day a mulla came to see him. Dr. Bruce went into another room for something, and (on his return) saw that his watch was gone from the table. No one else had come into the room. After the departure of the ~~Mr~~ mulla, Dr. Bruce gave 10 tomans to his servant, saying, 'Go, ~~kiss~~ catch up with the mulla, and say to him, You can't sell that watch for 10 tomans. Since it is a keep sake from my mother, I beg you to take the 10 tomans, and give back the watch.' The mulla with no sense of shame took the watch from inside his turban and gave it (to the servant), and took the money and went his way. This is but one

sample of the qualities and character of that man of God."

I said to him, "Mirza Mostafa, you told me a little about the qualities of the family of Sobh-i-Azal, and you also went and saw what were the qualities of the family of Baha, and how after the death of the father (Baha) they struck one another and cursed each other. Now what is the reason that while Sobh-i-Azal and Beha are alive, after 1900 years of Christianity produces people like Dr. and Mrs. Bruce - and, praise God, there are millions of others like them? But these others, even during their lifetime, had no influence, even in their own families."

He replied, "Why go far away? I have said to very many people, 'Look at Christianity, how it brought a savage Kurd and made him into Dr. Sa'eed, a man who has shown all this kindness to us poor people, and to the others, and to the wife of the Bab, and is still doing it!'"

(PAGE 3)

They wanted to kill Mirza Mostafa for being a Babi. Once when there was a riot in Isfahan the Zillus-Sultan (the governor), in order to save him from the people, cut off one of his ears, and released him. He lived to be more than 80 years of age. He wrote a book in answer to Zayn-ul-Moqarrabin, to disprove the claims of Baha. Zayn-ul-Moqarrabin had first been a Babi missionary, then became a Baha'i. He was in Akka, and was the scribe of Baha. He invited Mirza Mostafa to become a Baha'i. Mirza Mostafa wrote a good reply to him, and he also wrote another book in proof of the Babi Cause.

When he was on his death bed I went to visit him two or three times. Since he had become very deaf, I used a hearing aid to speak to him. I said to him, "I have come to visit you, that we may bid one another farewell. We have been friends for many years. Now if you have any advice or any commands for me, I want you to tell me". He replied, "I do not consider myself worthy to give advice to you".

I said to him, "Then teach me to lie and be a hypocrite!" His son Mirza Norollah Khan also was present. He replied, "What [illegible] a thing for you to say!" I said to him, "Didn't your leader the Bab finally at the end of his life tell his followers such as Seyd Hosein, 'Recant and curse me, that you may be saved - this is the command, and this is what is expedient'[illegible]?"

Mirza Mostafa blushed profusely, and said, "I beg you in God's name not to trouble me!" After two days I went again to visit him. His eyes could not see, but his mind was clear, and to everything I said to him through the hearing aid he made reply, in full possession of his senses and understanding of the subject. Then he said to his son Norollah, "Bring that book that I may burn it", and he repeated this again. I asked his son what book he wanted to burn. He replied, "Nothing, he is delirious!" But he was not delirious. What thoughts came to this good old man between my visits I do not know. But this happening gives room for hope. Perhaps God at last answered the prayers of Dr. and Mrs. Bruce.

(PAGE 4) (the "new History")

This HISTORY was prepared by Mirza Abul Fazl of Golpayegan with the help of Mirza Hosein of Hamadan. They quoted at will from the book of Mirza Jani, the Noqtat-ul-Kaf. Anyone who examines the book carefully, and compares it with the Noqtat-ul-Kaf, will see how they adapt and change the material at will, so as to make it agree to the advancement of Baha, and to cover up some of the faults of the Bab. Prof. Browne rightly says that the farther we are removed (in time), the hazier becomes the history of Babism and Baha'ism.

The same thing was done by Abbas Efendi in his book "A Traveller's Narrative", (E. G. Browne, Cambridge, 1891), and also in a big book published recently in America by Shoqi Efendi entitled

"The History of Nabil Zarandi" (THE DAWN-BREAKERS, by Nabil, Baha'i Publishing Trust, 668 pages). In this Shoqi Efendi has collected some branches and blossoms and unreasonable proofs which amaze one. Where did the History of Nabil Zarandi come from ? My opinion is that they have written this collection, and given Nabil's name to it. Nabil wrote some poetry, and he also made the claim that he was "He Whom God Will Manifest".

Then after the Baha'is killed the Babis in Akka and hid their bodies, and it was discovered by the police, Nabil foresaw danger, and went and cut off his beard, made for himself a broom, and went and swept Baha's room, thus proving his sincerity. So he remained safe for the present. But after the death of Baha, Abbas(Efendi) was fearful lest Nabil again begin to murmur, and raise an insurrection. So Abbas gave the order, and they killed him, and cast him into the sea and wrote a letter as if from Ñabil, saying, "I could not endure(to live) after the death of my Beloved (Baha), so I killed myself". But in reality he was killed by the order of Abbas, in the same way that they killed a man named Yahya in Jedda. In that English book (Dawn-Breakers) also it is said that Nabil killed himself.

(PAGE 5)

(2) To this book no number was given in Dr. Sa'eed's Notes

This book is the Noqtat-ul-Kaf of Mirza Jani of Kashan, who was the host of the Bab for two nights (when the Bab passed through) Kashan. It was written in the very year in which they killed Mirza Jani in Teheran (1852 A.D.), and it is a year older than the Manuscript in the Lur (Suppl. Pers. 1071 of the Bibliotheque Nationale) in Paris. The book which Prof. Browne published was taken from the Mss in Paris. (E.J.W. Gibb Memorial, Vol.xiix XV, Nuqtatu'l-Kaf by Mixxx Hajji Mirza Jani of Kashan, edited by Edward G Browne, Brill, 1910). Aqa Ayati Avareh and Aqa Niku compared this Mss. with Prof. Browne's book, and found that it agreed perfectly. Probably there now exist in the world

only these two hand-written manuscripts (of this book), #6 first this one, and then the Paris Mss. For this reason this manuscript is very authentic. I secured it with great difficulty. Prof. Browne was justified in publishing this hand-written Mss. which is from Haji Mirza Jani, which was written before the split of the Babis and Baha'is, and before the separation between the Most Mighty Branch (Abbas) and the Most Great Branch (Mohammed Ali), before the passage of time had damaged these priceless manuscripts.

(PAGE 6)

(3) #214 - This is a very important and precious manuscript, for in it is found an INDEX of the writings of Seyd Mohammed Ali the Bab. He claims that he composed these writings in fifteen months. An Index of epistles and books which, he says, "I wrote in those 15 months". There is much material in this book which is the replies of the Bab to questions that were asked him. There are letters to Qurrat-ul-Ayn and others, and several sermons, and prayers for the pilgrimage (to the Bab?), and the prayers for days, and the Chapter (sura) of the Islamic Doctors (Ulema), the Book of Justice, and the Book of Between the Two Sacred Cities (Mecca and Madina). This (last) book is of great importance to the ~~BXIX~~ Babis, and even to the Baha'is, for this is the Bab's first address (or ,error?) when he went to Mecca on pilgrimage, which was written between Macca and Madina. After that it has prayers for each of the months, and some other writings. In a word, it is a manuscript of very great value, and it is ~~fairly~~ comparatively old. In it is (included) the Book of Five Ranks, which was copied at the beginning of the Babi Movement.

(4) (PAGE 7)

#258 PROOF (dalil) This book is from Haji Mirza Mehdi of Isfahan. He was in Cyprus, a well-educated man, a speaker, and well-informed. He became son-in-law to Azal at the same time that Mirza Aqa Khan

of Kerman there became Azal's son-in-law. The wife of Mirza Haji Mehdi died in childbirth, and he became homeless and returned to Iran. Since Mirza Aqa Khan of Kerman had a part in the matter of the murder of Nasir-ud-Din Shah, the government of Iran demanded that ~~xxxx~~ he and two of his companions be returned (to Iran) by the Turkish government, and they were executed in in Tabriz by the order of the Crown Prince Mohammed Ali Mirza, who later became Shah.

Haji Mirza Mehdi here (in Teheran) became a friend of mine, and I saved him from one or two serious illnesses.

This book is written in the form of question and answer of Babis and Baha'is, from the point of view of the Babis and Azalis. It is perhaps the first book which has convincing ("teeth-breaking") proofs, worthy of careful reading. I have not seen a better book written from the Babi side in refuting Baha'ism. The author recently died in Isfahan, and I have this precious keepsake from him.

(PAGE 8)

(5) #250 - This is exactly like #221. It is The New History. (See page #1.

(PAGE 9)

(6) #245 - It is a handwritten Collection by Mulla Mohammed Jafar Neraghi. He also wrote a refutation of Baha. He was a learned mulla, whom they twice banished to Arabia, once from Neragh, and once from Kashan. He was one of the Seven Witnesses of the Babis. His son, Haji Shaykh Mehdi Sharif, lived more than 100 years, and several years ago died in Teheran. And his son Abdul-Baghi married the daughter of the sister of Azal and Baha, and is now in Teheran.

At last they brought back Mulla Mohammed Jafar from Arabia to Teheran, and he remained in the storeroom of the palace. At the time of the severe cholera epidemic he contracted cholera and died. Since in the disease of dysentery the fingers usually become blue, his son

gave out the word that they had poisoned his father. In this way they made him a martyr, and gave him the name "Shahidi" (Martyr), and Sobh-i-Azal wrote a pilgrimage prayer for him, calling him a martyr He was deeply devoted to Sobh-i-Azal.

However, he was not able to see Azal when he was in Arabia (that is, Baghdad), for Sobh-i-Azal was then in hiding. Mirza Hosein Ali Baha (to whom the Bab had written to guard Azal and take care of him, "lest a particle of dust settle on his heart"), said to Azal, "There is danger for you, you must be in hiding. So Azal accepted, in accordance with the command of the Bab, and gave the vicegerency to Baha, and made him the intermediary between himself and the Babis. So Baha took full advantage of this (opportunity), and by means of servants and a retinue, with the help of money that poured there from Iran and India, he opened a big center (tekyeh) and an extensive establishment. Then whenever pilgrims came from Iran to visit Kazimain and Kerbala (the Shiite shrines near Baghdad), he sent numerous footmen to meet them and give them silk handkerdhiefs, and they brought them willy-nilly to his center and house, and by giving them food and lodging

(PADE 10)

lodging he gained well deserved fame.

It was in those days that this "Letter Jim", Mulla Mohammed Jafar Neraghi, and his son arrived. Baha sent men to meet him, and prepared a good house for them, and lunch and dinner were provided from the kitchen of Baha. He showed such great honor to the Letter Jim that he appointed Aqa Jamal Borojerdi with his "white hand (of Moses)" and all his dignity to prepare food and tea for Letter Jim. It was in those very days that the idea of claiming to be "He Whom God Shall Manifest" little by little took possession of Mirza Hosein Ali, and the killing o of Babis at night in the streets began - they killed them.

The danger of the situation and the practice of concealment of belief (Taqqieh) had made a proficient hypocrite out of this Haji Shaykh Mehdi, the son of Letter Jim, and he to such a degree professed hypocritically devotion to Baha that Baha considered him one of his sincere followers. Baha sometimes gave to Mehdi even the (responsibility for) guarding him and his family, and he often said to his son Abbas Efehdi, "Take care of Mirza Mehdi". Mehdi practiced this hypocricy in order to protect his father, and this he did well.

It was this Mehdi who was sent to Teheran to bring the mother of the wife of Yahya (Sobh-i-Azal) and his son Nur and his grandson the Mesbah-ul-Hokama and his daughter-in-law (who outside wedlock had become pregnant from Nur) to Baghdad. It is surprising that when word reached Azal that his son Nur had, without being married to her, slept with Bibi Jan, and that a son had been born to them, he said, "Name him Ruhollah" ("Spirit of God", the title given by Moslems to Jesus). This son, who became Mesbah-ul-Hokama, later practiced medicine in Kerman. On the way (to Baghdad) Shaykh Mehdi's feet got burned. What great trouble he had on this journey! Shaykh Mehdi used to say, "I never saw a more tricky and deceitful woman than Bibi Jan. In deceit and trickery she was the prodigy of the ages!"

(PAGE 11)

The Letter Jim to the end remained stedfast in his faith in the Bab, and in his testimony to Yahya (Azal).

Later Haji Shaykh Mehdi made a journey to India. There his brother had become the religious leader of a large number of people, and like the rest of the Sufi leaders had, from the gifts of his Indian followers, become the master of a great establishment. From there Shaykh Mehdi went to Cyprus, and remained for a time in Famagusta with Sobh-i-Azal. Since he was the son of a martyr, Azal showed him great honor, and at his request wrote for him a little book "Ali Majali" (?)

like the "Ghorar wa Dorar" (Ornaments and Pearls) of Ali ibn Abu Talib, and gave him the first inspired copy in his own handwriting.

For a long time I treated Haji Shaykh Mehdi and his family medically. He associated often with the royal minister, the special minister of the Master of Authority (the Shah?). He used to tell me many stories. He gave me the narrative of his travels, in his own hand, which I read.

(PAGE 12)

(7) # 213 ~~(or 215?)~~ "The Book of Iqan"

This manuscript was copied before the division of and antagonism between Babis and Baha'is. It is therefore basic, since, as Prof. Browne says, it is good to have a manuscript written before the division, that we may know whether Mirza Hosein Ali (Baha) had any pretensions and imaginations in his head before the discord (nefaq), and whether "al-manjul min al-ba wa al-ha" is found in the early manuscripts, or was added afterwards, and is in this manuscript. (This phrase is found at the end of the Iqan, see The Book of Assurance, Brentano's Page 185. B and H means Baha)

(PAGE 13)

(8) # 209 This book is in the handwriting of Seyd Yusef of Dehno, a village in the vicinity of Isfahan. This man was in Kerbala, and when Mirza Hosein Ali began to make claims for himself he asked him questions. The one who conveyed the questions was Shaykh Sultan an Arab. He (Seyd Yusef?) makes himself known outwardly as a believer in Baha, or so it appears, but inwardly he wanted to find out the means (for dealing with Baha). After his first question to Baha, he sent to him (Baha) two cones of hard sugar, and asked some basic questions of him, one of which was, "Your people say that the Bayan has been abrogated. To this Mirza Hosein Ali replied, "These words are Satan's words! God break the mouth of the speaker and the calumniator!"

Afterward, Abbas Efendi who was well informed as to the imaginations of his father, said that the book of Bayan was abrogated, and he wrote those very words to Nicholas the Frenchman. For Nicholas translated the Bayan into French, and he (Abbas) said, "What is the use of translating an abrogated book?" So one of them does not speak correctly Another son of Baha, who is the Most Great Branch (Mohammed Ali) , wrote a book in opposition to the claims of Abdul Baha (Abbas) ; and indicated clearly that Abbas Efendi considered the Bayan to have been abrogated.

One other question that he (Seyd Yusef) asked Baha was this: "You yourself and all of us, in accordance with the command of the Bab, were obeying Sobh-i-Azal. Now we see you are beginning to insult and curse one another, may God have mercy.., (not sure of the Arabic!) Finally, if rancour be found in the salvation-giving sect, and if there be corruption in the servants of the Most Great Bab of God, how can strangers and foreigners be desirous of and inclined to this Straight Way of ours?" .

Also, one copy of the Iqan is contained in this volume, with the Epistle to Kings (Loh-i-Moluk) . The date of the writing of the book is 1280 A.H. , and for this reason it is worthy of study and consideration

(PAGE 14)

because after this many things in the writings of Baha and his son, either intentionally or through forgetfulness, became contradictory.

This Seyd Yusef, the scribe who made the copy of the book , to the end did not believe on Baha. It was he who converted Seyd Shaykh Abu Talib Eshtahardi, and was one of those who converted Mirza Mostafa, a famous scribe. He finally died in Khajavi of Isfahan. This book has great value.

(PAGE 15)

~~# 264 -- This is a history of the Babi Cause. Like the Noqtat-ul-Kaf, it was copied in Kashan in 1268 A.H. They say that one copy was~~

(PAGE 15)

(9) # 228 This book is from the Bab. It is a Prayer of Absence, and has 14 chapters (bab). There are four pages of Arabic poetry, and from this it is evident that the Bab composed poetry also. In 1328 A.H. Mirza Mostafa copied this book for me. It is 80 years since this Mss was written from that. This is therefore one of the first books of the Bab.

(PAGE 16)

(10) # 264 This is a History of the Babi Cause. Like the Noqtat-ul-Kaf, it was copied in Kashan in 1268 A.H. They say that one copy also was printed. Much of the material is like Noqtat-ul-Kaf, but it by no means has the simplicity and conciseness of Noqtat-ul-Kaf. It contains long and wearisome sermons. It recounts briefly the ignominy of Badasht.

(PAGE 17)

(11) # 212 It was copied between 1274 and 1285 A.H. The handwriting is very small. It contains much material, such as figures (hayakil) talismans and mysteries and talismans of the Most Great Babi Name. They say that he (who?) composed the figures in the form of the cross to be a proof for the People of the Cross, They say that this talisman is the Most Great Name which is written in the Koran. It has many prayers for pilgrimage to the Imams and the Babs, to Seyd Kazim and Shah Abdul-Azim (near Tehran) etc. There is an address to the religious doctors of Islam, various long prayers and praises, which are truly wearisome, and prayer and addresses to the Seven Letters (that is, the Bab - Ali Mohammed ha has seven letters).

Then he (who? it seems that this is a book by the Bab) commands the believers in the Bayan to obey the Guardian (Wasy), who is the only one, namely, Yahya Sobh-i-Azal. There is an address to Azim (the Azim who was not a participant in the attempt to kill Nasir-ud-Din Shah)

and to Seyd Hosein Torshizi. There is an address to Mirza Asadollah Dayan, and he said to him: (Arabic)

This Dayan became good evidence for (his worthiness of) this praise and honor, for he rebelled and made the claim that he was He Whom God Will Manifest, and Z Azal (gave (Prophesied) the order for his death) predicted his murder, as we stated previously (where?).

The book also has an address to Mulla Rajab Ali Ghahir, the brother of his (the Bab's) Isfahani wife, whom the Bahais killed in Baghdad. It has a tablet addressed to Baha about guarding Azal lest a particle of dust settle on his heart,"till his (its ?) own time".

There is a long epistle to Yahya Sobh-i-Azal, in which he addresses Sobh-i-Azal as "Samareh-ul-Aqdas", (The Most Holy Fruit), and he says "I, I" (Ana, Ana), and thanks God that very great and divine honor has been given to him. Then he addresses Azal as "Thou, Thou" (Anta, Anta), and calls him God (Khoda) and Lord (Rabb)

(PAGE 18)
of Lordship. He says, "What hath God willed, What hath God willed", (ma shaullah). He says, He is I, and I am He, God is I and I am God, He sings, "Thou art I and I am Thou."

Also he wrote an epistle to his maternal uncle (later they killed this uncle in Teheran, 1952), and sent greetings to his mother and then to his grandmother, and he hopes that one day the Lord will again give him an opportunity to visit them. And he says, "Uncle if you return again to your native place take 19 cones of hard sugar to mother, otherwise after otherwise (va ala ba'd az ala) - . It is a secret sign Sh N 208. . Then he says, "Ten tomans has been sent for Noruz" .

Then there is a tablet addressed to The Fruit (Azal). It begins "I am God", and he repeats this so often that the reader is wearied.

Then he says: (Arabic)

And it is here that he says, "If God in thy days has glory (ezzat), (Arabic)

He means whatever was lacking in the Bayan. In Maku where he wrote the Bayan, and also in Chehriq, he had abundant opportunity(to write). Why didn't he write it himself? For he was able in an hour, or in a night and a day, to write 6000 lines! They say that people have not been educated, and were not ready for this new revelation. And the strong conviction (neshay ?) which we have seen is that most of the laws of the Bayan cannot be carried out by bargaining (chaneh). If those eight (parts of the Bayan which he did not write ?) are of this nature, they have raised people's expectations for nothing. Then he writes to Azal, (PAGE 19), "If in thy time the glory (ezzat) didn't come, wait, and do not change one letter of the Bayan".

After this long treatise, there is a short one which begins with "Lo, I am God, and there is no god beside me", and (Arabic)

Then he writes as his will that the mausoleum of Shah Abdul-Azim (a shrine near Teheran) is a good land, because of its proximity to the Only One. His meaning was that he be buried there. Previously he had said that he would be buried between the Two Shrines (Mecca and Madina) Then he says (Arabic)

(Later we see that Baha cast all this under foot and said that Azal was Satan). Then there is a letter to Mulla Hosein of Khorasan. Then again a letter to Azal, and he says, "This book is from God" (Arabic)

Then there is a long and very beautiful prayer and supplication, and this is the Prayer of Three Cups of Tea (in other places he highly praised Aghparchin (?) tea, and drank a great deal of it. His wife told me that even at night when he slept very little he drank much tea. Probably his sleeplessness was due to tea. She said that at night either he was engaged in his devotions, or was busy with writing, or else..... Probably his thinness and weakness were from these three activities.

Then there is a long writing addressed to Azim. After that, the tract (pages) "Except Mashaullah" . Here, as in the Bayan, he says

(PAGE 20)

"Till the people of one Manifestation are perfected, God does not bring up another Manifestation" . On one of the pages he thanks (God) that the Bayan was revealed to him (descended on him) on the number 19. Then there is a prophecy specifying the death of Haji Mirza Aghasi, with many decrees. Here he says that the time from Adam to the present is 19,210 years. There is a prayer which is a charm against the jinn. Also there is a page on which in cryptograph is written Ba Lam Ayn Aliph Mim . Most of it is in Persian. There are the words: "Today since he witnessed enmity hatred in the brotherhood, he set forth some books and epistles". From these words it is clear that this portion is from Azal, and he calls Baha "Balaam".

Then there are prayers, and more prayers..... And the treatise Al-Wawieh . Prayers, terminated in gilded letters - it is a sight to see. And there are many,many more prayers.

Afterward comes the Book of Justice, in Arabic and Persian, how after his pilgrimage to Mecca he cried out, and proved the inability of the world by his wonderful verses (signs) about the Balance (with which God will weigh men's acts) - (that is, his verses were his miracles, as were Mohammeds). He says that this holy law of Islam will

not be abrogated. But we later saw that he did abrogate it, and then, according to Qurrat-ul-Ayn, even the Days of the Interval came (between Islam and Babism) when no one would be blamed for anything he did. Then he produces proofs of his being in the right, and considers himself the slave of the Hidden Imam. And this "Justice" has five long chapters.

(PAGE 21)

Then there are prayers for the days of the week from Saturday to Friday. Then comes a long exhortation which they say Mohammed addressed to Ibn Mas'ud. It is extensive, and has some good things. Then regarding the Imams, he quotes some traditions from the book of Kafi from the Imam Sadiq concerning the manifestation of the Imam, how a child shall be made manifest from among the Beni Hashem. (Arabic)

And he says this will occur in Taliqan and Khorasan. Since the imaginations of the diseased brain of this youth (the Bab), and the high flights of ambition which are found in youth, had assured him that he was that true Imam, he ordered that his followers from Karbala and everywhere go to Khorasan and raise the banner and fight. The victory will be with them and him."That which happened happened, however much the people hated it".

(PAGE 22)

(12) # 211. This (book)is important, because it was begun in 1272 and finished in 1276 A.H., long before Baha made his claim. It is written in a fine hand, and contains much material. The index is given separately. Among other things is that violent sermon, and address to and a reproff of Haji Mirza Aghasi, zand begins with the words, " O infidel". He curses the officer of Haji Mirza Aghasi in Pars who mistreated the Bab , and says: "With fear I came out of my native land (Shiraz),

to a place (Isfahan) where one of the Christians (Manuchehr Khan Mo'temed-ud-Dowleh) showed me kindness."

(Why did Manuchehr Khan show him kindness? Because he was one of the princes of Georgia, which Aqa Mohammed Khan Khajeh Qajar destroyed, and made prisoners of the princes and nobles, and made some of them eunuchs, in the same way that Karim Khan Zand had made himself a eunuch. Therefore, this Manuchehr Khan was inwardly an enemy of Islam, and in his heart an enemy of the Qajar dynasty. He wanted to strengthen everything that would destroy Islam and Iran. The reason he showed kindness to the Bab was this, to raise up an enemy to Islam and Iran. "It was not love for Ali, but hatred for Muavieh").

He says to Haji Mirza Aghasi: "If the son of the Emperor of Russia had come to you, you would not have imprisoned him. But you treated me, the descendant of Mohammed, thus! You have banished me to a distant prison, and have put me in the hands of a person whom I would not have for a donkey-keeper, and you write to him, 'May I be thy ransom!' It would be well if you became my ransom. They all do evil things and drink wine and curse thee. And I, on one side of my

(PAGE 23)

family, am an Arab of the Qurish, who are the nobles of the Arabs; and on the other side I am of the people of Pars, concerning the rank of whom Mohammed said: (Arabic)

But of your tribe it is written: (Arabic)

You idiot! You are now an old man, you are about 90 years of age, and you are afraid of a youth 28 years old (he means himself, the Bab), and you banish him and injure him, and do not know that the Prophet has said, "Whoever injures a believer injures me, and whoever injures me injures God". In a word, the Bab wrote this letter with great anger and bombast.

Detached

Also, the book contains a long treatise on the ~~Silent~~ (muqattaeh) Letters of the Koran, and from these allegorical mysteries he fixes the date of the manifestation of the Imam. It contains other sermons, and he answers many questions. There is a long sermon with figures (hayakil). Also he gives a recipe for making elixir ~~and making gold~~ (since Ali ibn Talib gave a recipe with directions for making elixir and gold, he (Bab) didn't want to be behind him. But "If alchemy is dead from sorrow and pain..."

Then it has a general prayer for making pilgrimage to tombs, which has several sections. There is The Mirror, in two parts. It has prayers for pilgrimages, and epistles, then prayers, for Seyd Abul Hasan. There is prayer for Thursday night, prayer after the dawn and morning worship (namaz), and prayers for the Prophet and

(PAGE 24)

and the rest of the Imams for the other festivals. There is a lined (mastureh) epistle. Many proofs of the Point (Bab). It is extensive, and is in Persian. There is Special Prophethood, which he wrote at the request of Mu'tamed. The Book of Moqmed (?). The Book of Mulla Ahmad. The Dead. To Mulla Hosein. Final Prayer. The Book of Mu'tamed. The Ajwieh (?) of the King of Remembrancers. A Persian sermon. Other sermons. Reply to a question about a pilgrimage in the "days of fear". Answer to Aqa Mohammed Ali. Interpretations. Book of Explanation of Eternity (samadieh) .

(For one to read these books he must like him (the Bab) spend some years in prison).

(PAGE 25)

(13) # 226 This was written by hand by my friend Mirza Mostafa (Ismael), in two handwritings. On the whole it is a very valuable history, and it is possible (for me) to certify that most of it is correct. As it happened, he (Mirza Mostafa) was a good man.

Fatemeh Khanum #19

However, in the matter of Ammeh Jan (Dear Auntie), the wife whom the Bab married in Isfahan in the days of Mu'tamed-ud-Dowleh, his zeal led him to some exaggeration, and, contrary to the word of Abbas (Efendi ?), he wanted to maintain that this woman did not become a mistress of Sâbh-i-Azal. But this woman said to me, "His Excellancy the Fruit (Azal) commanded me to marry him, and I in accordance with the most high command said 'I hear and I obey'. I became the wife of Azal to escape the wickedness of Baha, since he had sent his brother Mirza Musa Kalim to ask for my hand. Later, all the other wives of Azal fought so much every day and were so unhappy that they drove His Excellenct the Fruit (Azal) into a corner (that is, they put pressure on him) and he gave me to Seyd Mohammed of Isfahan, and I became his wife."

On page 55 he (Mirza Mostafa) highly praises this woman, who at the age of 85 had a good memory and a fluent tongue, is alive and well, and he considers this a miracle, as a result of touching the body of the Bab. (Arabic) ~~The peace of the Bayan~~ Her fluency of speech and her quietness and dignity and ? were greater than that of great men.

That he greatly exaggerates here is true. She was a very intellegent woman, and a good talker, with a good understanding and memory. When the uprising (against the Babis) occurred in Yezd and Isfahan, she fled to Teheran and made her home in the house of this same Mirza Mostafa. At that time Aqa Nur, the eldest son of Azal and the father of Dr. Mesbah (born of that servant girl outside of wedlock), was liv-
(PAGE 26)
ing in Teheran. For a time she (Ammeh Jan) was with Aqa Nur, and I once met her and talked with her in the house of Aqa Nur, in the presence of her host.

Mirza Mostafa knew that I had become friendly and intimate with Ammeh Jan, and had often seen her in the house of Mostafa himself, and had asked her questions, and she had frequently come to my house,

and sometimes had tried to convert my wife (to Babism) - and did not know that my wife is a phoenix in a high nest! One day when she was having lunch in our home with the wife of the notary of Aqa Mohsen Mujtahed Bayn-ul-Horamein of Teheran (who was at heart an Azali), she saw my daughter Sara, who had come home from school for lunch. She (Ammeh Jan) said to my wife, "She is good for Above". My wife did not fully understand what she meant. So I explained to her that Ammeh Jan wanted to say that every believer who possesses something good must give it to the Point and the Letter Hay, and now since the executor of the Point is Azal, and he is alive, it would be well for you to give your daughter to the son of Azal. My wife became very angry, and after that showed them no favor, and blamed me, saying, "What dirty people are these, to whom you show kindness!"

With this explanation it is no wonder that Mirza Mostafa came to me to complain and to rant about Ammeh Jan, saying, "This woman is a trouble-maker, and she stirs up trouble among my daughters!

(PAGE 27)
I was compelled to say to her, 'Woman (Baba), what do you want from me? How long will you stay here to be a cause of disturbance in my family? Woe to the helpless people who will one day hang lanterns over your grave and light candles and compose and read prayers for the pilgrimage (to your grave) , and do not know what kind of a woman you are!'"

Perhaps Mirza Mostafa was at that time sure that the religion of the Bab must completely prevail, at least in all Iran, and must last for 2000 years. For this reason the Bab and the others and their families will be counted worthy of honor, and people will go on pilgrimage (to their graves).

I gave a little comfort to Mirza Mostafa, saying, "She is an old woman, and till now you have shown great kindness to her. At present also do not fail to do this. Be patient, she will soon die."

#21

On the evening of Sunday 14 of Safar, 1335 (Dec. 10,1916) this lady died. This Ammeh Jan, the wife of the Bab, who was in the house of Mirza Mostafa, after the my having treated her eyes and given her glasses, gave me secretly a bath towel and two bits of hair, one black and one black-and-white mixed. so that Mirza Mostafa and his daughters would not know about it. Later she said to me, "You have shown all this kindness to me, and I want you to have a memento from His Excellency the Point (Bab) and His Excellency the Fruit (Azal). This hair is from the beards and the heads of the Two Excellencies, the black-and-white from the Fruit, and what is all black is from His excellency the Point. And the bath towel has touched the body of the Bab."

(PAGE 28)

(14) # 227 This is an extensive collection. He has collected many proofs from various writings of the Bab, in order to establish the right of Azal to be executor and vicegerent(of the Bab).

(PAGE 29)

(15) #229 The History of Badi'e. It has the names of days and months etc. It has important materials, in which he mentions 22 names, each of which refers to Azal, through whom God reveals the religion of the Bayan. Through him truth is found and error is rejected. Worship is to be at five times (a day), and each time the call to prayer is to be given, and he gives the form of the call to prayer. The ablution for prayer must be with rosewater, or water mixed with rosewater. In 24 hours the worship is to have 19 prostrations (rak'at) , and he gives the form of worship, and what to say after worship. If because of fear or something else it isn't possible to perform the worship, then in the evening a certain prayer should be said 19 times. For meeting some need one should say 2041 times "O God, to whom we call for help!" (Ya Ullah al-Mostaghath).

On Friday one is to face the sun and stand and say a certain prayer,

in which the sun is addressed. It is really sun-worship! And on seeing the new moon one must say a certain prayer to the moon - it is the moon-worship of the Zoroastrians. There is a prayer(to be said) at the time of sleeping and waking. There is a verse which if read 19 times as one goes to sleep will give the sleeper good dreams. A spesial prayer and special directions have been given for destroying an enemy, and the enemy will be destroyed.

For the greeting of a woman by a man, and of a man by a woman, there is a regulation. Every four days one must go to the bath. Every eight days or fourteen days one must use a depilatory, and he must clean his hair, and every day and night look at himself in a mirror. If he looks good he should thank (God), and if he looks bad he should ask forgiveness. Every believer must entertain 19 persons each month, if with tea only. A good believer should read 700 verses of the Bayan every 24 hours. On Friday he should make a prayer (salavat) 202 times for the Point and his Proofs. And there is another prayer (zekr) which must be said 19 times each day. And five times a day a certain verse

(PAGE 30)

must be read. If one intentionally omits this, he must give five misqals of diamonds to the Cause of God.

All the people of the Bayan must marry. A man must not take more than two wives. Always have two girls who are not of(the people of)the Bayan in your presence to serve you, whom you have taken as slavegirls. Men of the Bayan must not marry women who are not of the Bayan, nor give wives to them (non-Babis). When a boy becomes eleven years of age he must marry a girl ten years old. The people of hhe Bayan must at the age of fifteen begin to observe the fast and the worship. When they become 42 they should no longer keep the fast.

There is (given) the method(of dividing)inheritance. There are prayers for the days of the week. It has a prayer for food,

and for discovering important matters (munitions?).

Then "The Character of Spiritual People" is translated into Persian. And then there is a brief History written by Sobh-i-Azal, exactly copied from what Azal wrote about the Babi history for Prof. Browne.

(PAGE 31)

(16) # ~~229~~ 239 Zayn-u-Abedin Nejef-abadi, who got the title of Zayn-ul-Muqarrabin, wrote many books on behalf of Baha, also the Most Holy Book (Aqdas), in his own fine hand. He was at first a Babi.

After Aqa Seyd Yusef Dehnoi, who had converted Mirza Mostafa the Scribe ("Ismael"), had thoroughly confirmed Mirza Mostafa in the Babi faith, he went on a journey. So he told Mirza Mostafa (in his absence) to refer (for help) to Zayn-ul-Abedin (who was still a Babi) . And for this reason Mirza Mostafa was indebted to Zayn-ul-Abedin for his instruction.

Later (when Zayn-ul-Abedin had become a Baha'i) he was commissioned by Baha to write a letter to Mirza Mostafa, and invite him to become a Baha'i. Mirza Mostafa replied to him point by point. (This book is M. Mostafa's reply to Zay-ulAbedin). At the end of this little book are some historical matters of importance, and the names of some historical persons are mentioned.

(PAGE 32)

(17) # 208 Tazkerat-ul-Arefin, one of the writings of Mulla Mohammed Jafar Neraghi of Kashan, whom we previously described. (pp. 7-9) The author of this book was in Baghdad and Kerbala, and though he did not meet Azal he frequently visited Baha and talked with him. Baha often highly honored him,(calling him) "Letter Jim"- though once as he went from a meeting (Baha) said to the other people(of him), "This is Satan!"

He wrote this book at the time that Baha first made his claim for himself, and he rejects (Baha's) claims, and brings forth many reasons

for the validity of the mediatorship of Azal. Since he was a man of learning (mulla) he established his proofs well, and he showed that Mirza Hosein Ali made his explicit claim to be Hosein in the year 1280. In 1281 in Adrianople he made the claim to be He Whom God will Manifest, and we know that it was in 1279 that he went to Istanbul.

At first Baha in his writings referred to this Letter Jim with great respect, and even called him the Personification of Pearl (Mazhar-ul-Wahiyeh). In a tablet which he issued for him he (Baha) says: "This book is from God the Most High, the Mighty, the Generous, to God the Exalted, the Unattainable, the Unapproachable". Afterward Letter Jim wrote to the Baha'is: "People, this man (Baha) under this signature has attested the deity of the present writer (Letter Jim). How is it that you do not give ear to your God? This very God of yours who is Baha later called me 'Samari'! Both of these (terms) were (spoken) in delirium".

In a word, his book is worthy of study, in the same way that I previously said this book is worthy of study.

(PAGE 33)

Among other things he says that the Babis will be divided into 202 sects, according to the number of the letters (of the words) "Ali Mohammed Ya Rabb", which is 202.

One of the complaints of Letter Jim about Mirza Hosein Ali is this that he says the commands of Christ are superior to the commands of Mohammed. He also says that Mirza Mohammed Ali gives as a proof that he is in the right the fact that ever since he arose to oppose Azal he has had great success. And he (Letter Jim) says, "If Nasr-ud-Din Shah also had spoken thus, saying, 'From the day that I beat the Bab with a stick my affairs went sky high', then (we would have to admit that) Nasir-ud-Din Shah was in the right, and the Bab was in the wrong".

Also in this book he demonstrates that Namagh Pasha in the Office of Accounts, in order to collect the government taxes, forced Mirza Musa (brother of Baha') to render an account to see how much money had been sent to Adrianople for Mirza Hosein Ali. When they consulted the records of the postoffice it became evident that in a period of ~~fou~~ four years he had sent ~~it~~ 18,000 ~~lir~~ lira through the government postoffice, apart from what he had sent with disciples and camp-followers - in addition to the golden qalyans (water pipes) and jewels from the deceased Haji Mirza Hadi the Martyr that became the portion of Mirza Hosein Ali. Also he received each month 60 tomans as an allowance from the government (Turkish?). All these sums from the "Rights of God" (religious taxes) they brought to him ~~fr~~ from surrounding lands. He (Namagh Pasha ?) inquired from the people near him (Baha), "Where does all this money which they spend come from?" Some say, "He knows alchemy". Some are of the opinion that they make liras by the power of his mostatbeleh (?), and he spends it in sending his ambassadors for making converts to all the cities of Arabia and Iran and India and Sind.

(PAGE 34)

(18) # 236"The Rousing of the Sleepers" . This book is a sight to see! Abbas Efendi wrote a letter to his aunt (sister of Baha) Khanum Buzurg who was in Teheran. There she did not marry, and remained single till the end, till she died. Abbas invites his aunt to (believe in) Baha. His aunt was a very intellegent and pious woman. She was old, and was well informed as to her family history She wrote a long reply to him, in the handwriting of Amin-ul-Hokama, and she scourged (mshlq ?) well both Abbas Efendi and Baha. The book has many historical matters, and (gives) the number of those who, likethe father of Abbas Efendi, claimed to be He Whom God will Manifest. It is a very worth while book. The last part is a refutation of Baha and Abbas written by Mirza Ahmad Kermani.

(19) (PAGE 35)
237"A History of Babism" I think it is by Nicholas. This Nicholas is by race a Jew. He was in Teheran for a long time. I do not know Freach, but since he is a well-informed man, and knows much from the books of the Baha'is and Babis, and translated the Arabic Bayan into French. So Abdul-Baha wrote to him, saying, "What is the use of translating an abrogated book?"

(20) (PAGE 36)
270 "The Book of Light" , It has 77 chapters - surehs - and is written in imitation of the Koran. It is a big book, all in Arabic. They say that when Sobh-i-Azal was 19 years of age he received parts of this book as a revealtion, and he sent it to the Bab as a gift. When the Bab saw and read it, he fell to the ground in praise (to God), saying, "Praise be to God, the tree of the Bayan has borne fruit!" And for this reason Sobh-i-Azal became known as His Excellancy the Fruit. He (Bab) sent many gifts to Yahya (Azal), and appointed him his Mirror, and made him his Executor (Wasiy) . They had a celebration in honor of the appointment of Azal to the executorship. As they came out of the room, Mirza Hosein Ali said to , "Man (Baba), this Yahya of ours is not worthy of this rank!" That person (later) said to his friends, "I am sure that some day Mirza Hosein Ali will raise the banner of hsotility" - as we have seen he did.

The truth of the matter is this: Mirza Hosein Ali saw that the Bab was a plaything (in the hands of others), and was insane. So he (Baha) became the juggler in the ring (field), and stole the show from his rivals. Making use of the "Rights of God" which poured into his lap from everywhere - though it was sent in the name of Sobh-i-Azal - he made preparations and sent missionaries to all parts, and advanced his cause. Men of learning say that this Book of Light, like the writings of the Bab, is full of grammatical errors and repetition.

(PAGE 37)

(21) # 242 "The Demonstration of Aqa Seyd Mohammed" This is the same man who was with Sobh-i-Azal in Baghdad, Istanbul and Adrianople - the same man to whom Azal gave the wife of the Bab after she had become his (Azal's) wife. (P.19) The Turkish government banished this Seyd Mohammed and several other Azalis with Baha to Acca. The Baha'is killed Seyd Mohammed along with several other Babis in Acca.

(PAGE 38)

(22) # 234 This book is by Ghahir, brother of the Isfahani wife of the Bab. It gives proofs of the falsity of Mirza Hosein Ali, and of the rightness of the executorship of Sobh-i-Azal. It gives reasons why the religion of the Bayan must prevail better and higher than the religion of Islam over other religions. And it says that until the Bayan reaches perfection its end will not come. The Promised One will not be manifested except when the tree of the Bayan reaches perfection. It is like the pear tree which after death (in winter) puts forth from its branches buds and blossoms, and its fruit is perfected. For this reason he considers the claim of the claimer (Baha) to be false. They killed this man on the order of Baha in Baghdad, and they also killed his brother in the same place. The wife of the Bab, who was a witness of these events, and was present in Baghdad and Kazemain, attested this.